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Catalogues Subdiv. VI,

A CATALOGUE

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2*

OF

THE MOST EMINENTLY VENERABLE

RELICS

OF THE

ROMAN CATHOLIC CHURCH;

Collected by

THE PIOUS CARE OF THEIR HOLINESSES THE POPES,
THE MOST AUGUST EMPERORS, KINGS, PRINCES, AND PRELATES,
OF THE CHRISTIAN WORLD:

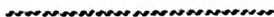
WHICH ARE TO BE DISPOSED OF BY AUCTION, AT THE CHURCH OF SAINT
PETER'S AT ROME, THE 1ST OF JUNE, 1753, BY ORDER OF THE POPE,

For the Benefit of a young Gentleman of great Rank.



COMMUNICATED BY A PERSON OF DISTINCTION NOW AT ROME,

In a Letter to the Right Hon. the — of —.



Reprinted from the Edition of 1752, and
EDITED BY JOSEPHUS TELA.



LONDON:

PRINTED FOR THE PROPRIETOR,

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1818.



ADVERTISEMENT BY THE EDITOR.



THE Editor's chief motive for publishing this Catalogue in the *Philosophical Library*, is to expose the idolatries, superstitions, and priestcraft, of the Popes and the church of Rome ; but not, in any manner whatsoever, to ridicule the true Catholic religion of Christ, or its sincere believers.* His only aim is to

* The Editor is, as he has expressed himself in a former Number, a professed friend of all religious sects, and of the whole human race, whether Pagans, Jews, Christians, or Mahometans, who are of a mild and non-persecuting spirit ; and is very far from condemning either, or any of them, for their belief in the creeds or doctrines of their forefathers : on the contrary, he conceives that there is some excuse for the Catholics believing in those dogmatical creeds and doctrines of their Popes and the church of Rome, when we consider that they are instilled into their mind, by priestcraft, from their mother's breast ; and that, at maturer years, it is almost impossible for them to divest themselves of those early prejudices of education. But what must all reflecting and sensible Catholics, Protestants, and others, think of the folly and credulity of Englishmen, in this free and enlightened age, when they shall read in the History of England at this period, of an ignorant old woman, named Joanna Southcott, having, in the course of about twenty years, by her prophecies and illiterate writings, procured above *fifty thousand adult believers* in the indecent absurdity of her being miraculously impregnated with the second *Shiloh*!! Who, then, can condemn Catholics, Jews, or Mahometans, for their belief in absurd dogmas, who are instructed in them from their very earliest childhood?—Not the Editor, they may be assured ;—it is only the prosecution, by either of them, which he condemns.

open the eyes of all real, good, worthy, and honest Catholics in France, Ireland, England, and elsewhere; and, in some measure, to guard them against the artful and Jesuitical insinuations of the Romish priests, who, since the dethronement of the Emperor Napoleon, begin to swarm afresh in those countries; but more particularly in France and the Netherlands. The priests, doubtless, hope once more to re-establish the power and influence of the Pope and the church of Rome; and by that means to reduce the Catholics themselves to their former state of ignorance, slavery, and degradation. But this can only be done, in any country, by the priestcraft either of the Catholic or reformed churches: nearly all the priests of every religion, in all ages and in all countries, being much the same in principle,—namely, that of avarice and ambition. The souls of all their flocks might perish everlastingly, if they had no prospect of any greater rewards than what Christ and his apostles received for preaching the Gospel.

The reader may rely upon this Catalogue being genuine, as the Editor himself has seen many of those holy relics, in Italy and elsewhere, several years after they were sold and dispersed over different parts of Europe; with many others not named in this Catalogue, but still held in equal veneration by the ignorant and deluded part of the people. Such were those of St. Dennis and of Rheims, &c. in France,

A LETTER

TO THE RIGHT HON. THE — OF —.

Rome, Jan. 7, 1752, N. S.

MY LORD,

THE injunction your Lordship laid me under before I left England, (of remitting to you, by way of letter, from time to time, whatever I should meet with remarkable, curious, or entertaining, in my making what is generally understood the tour of Europe,) I hope I have hitherto, in a great measure, complied with.

My last was from Venice, which finished what I thought curious in that beautiful city. This your Lordship will see is from Rome, which brings you an account of as extraordinary an undertaking as this court has ever attempted, though it seems to be the natural soil and climate for projects and miracles of all kinds:—in short, it is nothing less than selling by public auction all the vast collection of relics, which were brought hither many years since, at different times; and particularly when the treasures of Italy were heaped up in the castle of St. Angelo.

This amazing event, of selling publicly those venerable remains, which the bigotry and zeal of their ancestors had so long held sacred, is occasioned (as it is privately whispered about here, but with what truth I will not take upon me to say,) by the necessary circumstances of a certain young gentleman of great rank, whose case has been so strongly and art-

fully represented to his holiness, that he has been moved to compassion for him,—insomuch that this sale is designed for his supply. It is palliated, indeed, with the pretence of dispersing such holy and precious things through all Christian nations, to increase their devotion and piety, which might otherwise sicken and flag for want of such extraordinary incentives.

It is generally believed that this design will bring in vast treasures, to this young gentleman's great relief and comfort; and, as the Pope's managing temper, and the rest of the cardinals' high regard for strict economy, prevent their squandering the treasures of the see, they have complied with this project to raise a large sum out of this holy trumpery, which they begin to be sick of, and to which they find the devotion of the Italians growing very cold.

I remember to have heard that, in the beginning of the sixteenth century, Vergerius, who was afterwards the Pope's nuncio in Germany, was employed, by the Elector of Saxony, to buy up for him many relics of the saints in Italy. Accordingly he bought several; but, before the relics had been sent to Germany, Luther's books and doctrine began to fly about, and lessened the value of such delicate wares so far, that the elector ordered him to sell them with great loss: and possibly that is one reason which occasions the present sale, since Italy begins to despise them.

The Catalogue is not yet printed; but I have procured the original from the ——— A—r, who designs to lay out great sums on them: and what follows I have copied and translated very faithfully from it,

adding some few notes of my own, in hopes that it will both surprise and entertain you.

I can venture to assure your Lordship, that, whether the relics in the Catalogue be really genuine or no, there are none in it which have not actually been maintained by the gravest writers of this church to have been preserved in the places from whence they are said to be brought, and which were not religiously venerated, not to say adored there. Indeed, the good Jesuits may have falsified some of them, to make their collection more glorious, and raise the larger sum: yet I have faith enough to believe they are fully as authentic as most of the originals, which these poor Catholics, in different places, preserve so religiously, and to which they attribute so much sanctity, and even miracles.

But I will detain your Lordship no longer from perusing the Catalogue, than to say I omit the preface, because it only contains a fulsome, affected declamation on the veneration due to relics, and the vast preference these deserve above all others; the pretended reasons of their being exposed to sale, in order to disperse them more equally through the Christian world; and the unquestioned authority these ought to have with all good Catholics. For these, my Lord, all are vouched (as the preface speaks) by the Pope's authentic inspection and direction, confirmed by his annexed Bull, (which I also omit,) and verified before the consistory of cardinals, by the due and legal proof of having passed untouched and undamaged in the trial by fire.—But I hasten to the Catalogue.

A CATALOGUE

Of the most sacred and eminently venerable Relics of the Holy Roman Church, collected by the pious Care of their Holinesses the Popes, the most august Emperors, Kings, and Princes, Potentates, and Prelates, of the Christian World, and several of them brought to Rome by the vast Care and Expense of the most Reverend Fathers the Jesuits. All which are now to be disposed of by Auction, for the general Benefit and Emolument of the Christian World, at the Church of St. Peter's, at Rome, on the 1st of June, 1753, from Eleven in the Morning till Four in the Afternoon, and continue till all are sold.

N.B. The whole of these said most precious Relics, with their proper Vouchers, and Certificates of Verification, and his Holiness's Bull for their being true authentic Originals, may be viewed and examined (but not handled) at the Church of St. Peter's aforesaid, by all Ambassadors, Prelates, and Persons of Quality, and proper Credit, Condition, and Character, till the Day of Sale.

THE ark of the covenant ; the cross of the good thief : both somewhat worm-eaten.

Judas's lanthorn, a little scorched ; the dice the soldiers played with when they cast lots on our Saviour's garment : from Umbriatico, in Calabria.

The tail of Balaam's ass, that spoke when she saw the angel.

St. Joseph's axe, saw, and hammer, and a few nails he had not driven : a little rust-eaten.

St. Christopher's stone-boat, and St. Anthony's mill-stone, on which he sailed to Muscovy.

The loaves of bread turned into stone by St. Boniface, on a soldier's denying him a piece of one of them when he was starving; for which he suffered martyrdom as a sorcerer.

Our blessed Saviour's teeth, hair, and præputium, (*emptum Charovii*;) another præputium, (*emptum Aquisgrami*,) brought thither by an angel from Jerusalem.—N.B. In all such cases of duplicates, equally well vouched and verified, it is left to the faith of the buyer which deserves the preference: but the præputium vouched by Cardinal Tolet to be kept at Calcata, in the church of St. Cornelius and Cyprian; and that other of Podium; as well as that preserved at Antwerp, and vouched by Theobald, archbishop of Bisonti, John, bishop of Cambray, and confirmed by Pope Eugenius and Clement VIII., since they are all three also approved by miracles, are left uncensured to the piety and veneration of the faithful; it being certain that the same power that maketh his body to be and exist at the same time in different places, may exert itself, in like manner, as to this most precious and holy relic.

Several drops of Christ's blood, on different occasions; as his circumcision, bearing his cross, and crucifixion,—purchased at a vast price, and brought by the Fathers the Jesuits from Rochel: several small phials of it from Mantua; larger vessels of it from St. Eustachius's, in this city of Rome; mixed with water as it came from his side, from St. John Lateran in this city.

His cradle and manger, very much decayed.—Ditto, a pailful of the water of Jordan, where he was

baptized, fresh and clear to this day, (*emptum Cassini.*)

The water-pots of the marriage at Cana in Galilee.—N. B. These are not the pots shewn at Pisa, Cluniaci, and Andegavi, but the true original ones.

Crumbs of the bread that fed the five thousand : *Romæ ad Mariæ Novæ.*

A bough of the tree carried by Christ entering Jerusalem in triumph, the leaves almost fresh still ; from Spain, *ad Salvatoris.*

The table on which Christ ate the last supper, a little decayed : at Rome, St. John Lateran.

Some of the bread which he then broke : from Spain, *ad Salvatoris.*

The cup he then drank out of, and gave to his disciples : *ad Mariæ Insulanæ*, near Lyons.

The sacrament of his body and blood, from Brussels.—(I can assure your Lordship that this is no more than a plain ivory ball.)

The towel with which he wiped his disciples' feet, very rotten : Rome.

Part of the money paid Judas. Malchus's lantern, some of the panes cracked, and the door quite decayed : from St. Denis.

The following most holy and precious relics were brought to Rome, by the blessed Father Francis Visconti, by order of the Pope, from Aquisgranum, or Aken :

Part of the wood of the cross, a little decayed ; and a nail of the same.

Some of the manna in the wilderness ; and of the blossoms of Aaron's rod.

Part of the sudarium, of the reed, and sponge of our Saviour.

A girdle of our Saviour's, and another of the Virgin's, little worn.

The cord with which Christ was bound at his passion, very fresh.

Some of the hair of St. John Baptist. A ring of the chain of St. Peter.

Some of the blood of St. Stephen ; and the oil of St. Catherine.

The arm of St. Simeon, ill kept. The image of the blessed Virgin, drawn by St. Luke ; the features all visible.

The relics of St. Spes, or St. Hope. Some of the hair of the blessed Virgin.

One of her combs, brought originally from Basançon in Burgundy ; and twelve combs of the twelve apostles, all very little used : originally from Lyons.

The *indusium*, or shift, of the blessed Virgin, when our Saviour was born.

The swathes in which our Saviour was wrapped the night of his nativity.

The holy linen-cloth upon which St. John Baptist was beheaded ; wants new hemming and darning.

The cloth with which our Saviour was covered when he hung on the cross.

The brains of St. Peter, from Geneva.--*Note.* These are the individual brains which that arch-heretic Calvin declared were a mere pumice-stone, sinning against God, the holy apostle, and his own soul.

The following most venerable relics were bought

at, and brought from, Prague, to this city, by the reverend Father Priuli, Jesuit, commissioned and authorised by the Pope:

The head and arm of the blessed Longinus. Some relics of Abraham, Isaac, and Jacob.

The arm and some part of the body of Lazarus ; ih kept, and smells.

Two pieces of two girdles of the blessed Virgin.

A part of the body of St. Mark ; and a part of his Gospel, of his own hand-writing, almost legible.

A piece of St. John the Evangelist's coat. A piece of the staff of St. Peter ; and another piece of the staff of St. Paul.

A part of St. Peter's chain.

A finger of St. Ann.

A part of the blessed Virgin's veil, as good as new.

The head of St. Luke.

(It is true there is also another in this Catalogue ; but both are so amply verified,—nay, avouched by daily miracles,—that his holiness leaves it undecided. Betwixt the buyer and seller be it.)

Some of the relics of St. Catherine of Alexandria.

The head and finger of St. Stephen : it is supposed to be his middle finger, but that is doubtful.

Here endeth the collection of relics from Prague.

The staff delivered by our Lord to St. Patrick, and with which he drove all the venomous creatures out of Ireland.

Eight Veronicas, or holy handkerchiefs, of our Lord's : one from Turin ; another from St. John de Lateran ; and a third from St. Peter's, in this city ; another from Cadoin, in Perigort ; a fifth from

Besançon; another from Compeigne; a seventh from Milan; and another from Aix-la-Chapelle.

It is as impossible as unjust to decide which has the best title to be the real one, since they have all been received from age to age by the faithful: but, as that of Cadoin hath fourteen bulls in its favour, and the rest but one or two, (though that of Turin produceth four in its behalf,) we leave it undecided. This we do the rather, as the prayers and devotions of the pious have probably sanctified them all equally; and, moreover, it is possible that they have been miraculously multiplied by the goodness of God, for the support and aid of the faithful, as the loaves and the fishes were to the hungry Jews.

The most holy fore-finger of John the Baptist, with which he pointed to Christ: brought from Jerusalem to Malta, by the brothers of St. John's Hospital, and since to this city.

The holy Sindon, or linen in which Christ's body was buried: from Turin.

The dish in which Christ ate the paschal lamb, made all of one emerald: from Genoa.

A nail of our Saviour's cross: fixed formerly on the church-roof of Milan, and brought hither.

Another; being one of those which the Empress Helena ordered to be wrought up into the cheek of a bridle for the Emperor Constantine; and a third, which was thrown into the Adriatic sea in a vast storm, to appease it, as it actually did: taken up since in a fisherman's net, and brought to this city.

The stone upon which Abraham offered to sacrifice

his son ; and another stone, on which our Lord was placed when he was presented in the temple.

The top of the lance with which Christ's side was pierced.

The smock of St. Prisca, in which she was martyred 1700 years ago: something decayed.

A thorn of that crown of thorns which was put on our Saviour's head.

The head of the woman of Samaria, who was converted by our Saviour: decayed, but plainly a head still.

The arm of St. Ann, mother of the blessed Virgin; and the chain of St. Paul.

Scala Sancta; or the twenty-eight steps of white marble on which Christ was led up in his passion to Pilate's house, and on which visibly appear the marks of his blood: sent by Helena, from Jerusalem, to the Emperor Constantine.

A picture of our Lord, said to be begun by St. Luke, but finished by an angel: or, as others say, St. Luke prepared to draw it, but, falling to his prayers to God that he might draw his Son aright, when he arose, he found the picture finished.

The holy crib of our Saviour: very old and tender.

Here follows some most venerable relics, brought hither from Venice by the aforesaid Father Frañcis Visconti.

A thorn of the crown of thorns; a finger of St. Mary Magdalen.

A piece of St. John Baptist's skull; a tooth of St. Mark, a little rotten; also one of his fingers, and his ring with a stone in it.

A piece of St. John Baptist's habit; some of the Virgin's hair.

The sword of St. Peter, very rusty and old.

A piece of Christ's white robe, when he was set at nought by Herod.

One of the stones with which St. Stephen was stoned.

Some of St. Joseph's breath, which an angel enclosed in a phial, as he was cleaving wood violently; which was so long adored in France, and since brought to Venice, and from Venice to this city.

The head of St. Dennis; which he carried two miles, after it was cut off, under his arm, from Montmartre to St. Dennis.

The rock which Moses struck in the wilderness, with the three holes in it, of the diameter of a goose-quill, out of which the water issued for the six hundred thousand Israelites and their cattle.—Here endeth the list of the relics from Venice.

A piece of the rope Judas hanged himself with: from Amras, near Inspruck.

Part of the crown of thorns, from Paris; several single thorns, from different places,—Compostella, Toulouse, and this city: to be sold separately.

The reed given our Lord for a sceptre: Rome, St. John Lateran.

His holy cross: a great part of it from Jerusalem; more of it from Constantinople; more from Paris.

Several nails belonging to it: two from Rome, two from Venice, one from Colen, two from Paris, one from Sienna, one from Naples, one from St. Dennis, one from the Carmelites at Paris.—N. B. We say in

this, as aforesaid, which are the right nails He only knows whose body they pierced; but the vouchers and certificates for all are to be seen, proved, and examined: let the purchasers determine according to the truth.

The title fastened to the cross, fair and legible, and thought to be Pilate's hand-writing: from Toulouse.

The sponge that was dipped in vinegar, and given to our Lord: Rome. Another, from Cassini.

The point of the lance, three of them: one originally of Rome, another from Paris, a third from Xaintonge; all properly vouched and evidenced. The church herein decides nothing, but modestly saith, *Caveat emptor*.

The footsteps which our Lord left in the rock on his ascension: Rome.

The marks of his seat made in the rock by his resting: from Rheims.

Four crucifixes, whose beards grow regularly; seven that have spoke on several occasions; ten more that wept often, and bitterly on Good Fridays, and on the success of heretics in their wars with Catholics.

Five others that have stirred and moved on different accidents, four of them equal to any in the Christian church; six more that have groaned, smiled, and nodded,—all vouched authentically, very little inferior to the former, except the freshest being the last made.

Another crucifix, which, having had his leg broke by accident, stunk so grievously that all the people in the church were obliged to hold their noses, till,

proper remedies being applied, the bone knit again; though the place where the broken parts joined is still visibly thicker and larger, and that leg near two inches shorter than the other.

Another crucifix from Trent, under which the synod was sworn and promulgated, and which bowed its head to testify the approbation which it gave to the learned decrees of that holy assembly.—N.B. As no man could ever tell what this crucifix was made of, so it is much doubted by the faithful if ever it were made by hands: it worketh unheard-of miracles.

Another crucifix, from St. Dominic the Greater in Naples, which spoke one day to St. Thomas Aquinas, "Thou hast well written of me, Thomas."

Another, from the church of the Benedictines in Naples, which held twice two long conversations with his holy vicegerent, Pope Pius V. of blessed memory; and another of St. Mary of the Carmelites, of the same city, which bowed its head at the sight of a cannon-bullet, which was shot at him in 1439, (when Don Pedro of Arragon besieged that city,) and only struck off the crown.—N.B. To cover his head, being very bald, there is a peruke of the hair of the Virgin fitted to it, to be taken off in hot weather.

An image of Christ, made by himself, and sent to King Algarus from St. Silvester: in the Field of Mars in this city.

Another, made by angels: from the chapel of the Sancta Sanctorum, in this city; and a crucifix, which was begun to be painted by Nicodemus, but finished by angels: from the cathedral of St. Martin, at Lucca.

N.B. All these crucifixes have wrought great miracles within these fifty or sixty years.

Large parcels of the blessed Virgin's hair, all of one colour: from Paris and several places less known, and much of it of this city.

Great quantities of her milk, gathered from many places; some butter and a small cheese made of it, that never decays nor corrupts: from Mexico, in America.

Her slipper, and one of her shoes.—N.B. This is the original shoe, which the famous Rivet, in his Apology for the Virgin, (lib. xi. chap. 9,) was possessed of, and had the figure of it engraved, and published with licence; and in the middle of the sole this is written, "The measure of the most holy foot of our Lady; and then follows, "Pope John XXII. hath granted to those who shall thrice kiss it, and rehearse three ave-marias with devotion to her blessed honour and reverence, that they shall gain seven hundred years of pardon, and be freed from many sins." (I must add here, my Lord, what all the learned, and even those who have only seen the cut of it published by Rivet, know to be true, that the exact measure of this blessed shoe is just seven and a quarter of our inches; which I hint to your Lordship, because some well-shaped Catholic ladies may be much rejoiced in case their feet should tally with this measure.

Her needle, thread, and quasillum: *Halæ*. Her picture, by St. Luke: *Romæ ad Mariæ Inviolatæ*.

Another by the same hand of that holy evangelist: *Romæ ad Mariæ novæ*.

A third from Cambray.—N. B. Though some Catholics maintain St. Luke only painted one, yet, as these are each of them unquestionably vouched, and that allowing St. Luke was a painter as well as a physician, it is but reasonable to suppose he should have painted more than one; his holiness, by the annexed bull, has thought it expedient to warrant them all for originals of the same divine pencil.

St. Michael's dagger and buckler: *Magni Michaelis apud Carcassanenses.*

St. John Baptist's face, very little the worse for the keeping: *Cambiis ad Joannis Angelici.*

The hand, and part of his head without a face: from Malta.

Others, ditto: from Nemours. His brain, very well dried and preserved: *Novii Rantroviensis.*

His whole head: Rome, from the convent of St. Sylvester.—As to these two heads, the pious reader is referred to the foregoing apology for the two heads of St. Luke. It is true, Gregory Nazianzen has declared, that his bones were buried by the Donatists, so that nothing remained but a piece of his skull; but it is absurd to compare the authority of him, or one hundred such Fathers, with the authority of the church and her sacred traditions. At the same time, far be it from the modesty of the holy see to maintain he had two; but both are so amply vouched and verified, that it is presumptuous to decide for either. Let us say rather, with Cardinal Baronius, in the sentiments of a truly pious mind, allowing a mistake in such cases, "*Quicquid sit, fides purgat facinus.*" It is not the head of the saint we adore, but the faith

for which he died.—(Behold, my Lord, what delicate plaster of faith here is for the wounds of idolatry.)

A second fore-finger of St. John Baptist, with which he pointed at our Saviour, and said, "*Ecce agnes Dei*," &c.: from Toulouse.

As good a one from Lyons; another from Florence, wants the nail.

Another from Genoa, mightily damaged.—N. B. Though these are not maintained to be fore-fingers, yet they are indubitably the real fingers of the saint: and be they anathema and accursed who say otherwise, wounding the sides of the church through these her blessed relics.

His ashes: Rome, St. John Lateran. More of them from Genoa, very safe and dry.

Some of the blood of our Saviour as he hung on the cross, gathered in a glove by Nicodemus; which, being thrown by him into the sea, for fear of the Jews, was cast up, after many ages, on the coast of Normandy, and found out by a duke of that country as he was hunting, by the hunted stag and dogs all kneeling quietly about it: from the Abbey du Bec, in Normandy, which the duke built for it, and where it was kept till now, and the said history recorded.

St. Peter and St. Paul's bodies, mixed together: one half belonging to St. Peter's, the other half from St. Paul's, at Rome; both equally divided, weighed by Pope Sylvester.—N. B. That moiety at St. Peter's, with some other precious relics, is not to be disposed of to any person whatever, but to remain to the church.

Both their heads, from St. John Lateran: Rome.

A toe, a finger, and a slipper, of St. Peter ; all in good condition : Rome.

His episcopal chair, wants a foot ; his vestments, want mending and darning greatly, but it would be dangerous, the cloth is so sadly decayed.

His rochet, which he always used to say mass in, and especially in this city, when he was here ; much torn, and greatly damaged by time : all at Rome.

Another chain, and another sword, of this blessed apostle, when in prison : all at Rome, from St. Petri ad Vincula.

A shoulder of St. Paul : Rome. St. Bartholomew's body. Three of them : one from Naples ; another, fully as well saved, from St. Bartholomew's in this city ; and a third from Toulouse, very tender, and not well dried, but plainly his own.—N. B. These different bodies are as hard to have any thing determined about them as the duplicates aforesaid. They are well vouched by ancient and unquestionable tradition, and all proper depositions and certificates ; and it suits better with good faith and good manners to leave such perplexed difficulties in suspense, as the holy church and our religious ancestors have delivered them down to us, (however ambiguous and incomprehensibly obscure,) than that the temerity of these days should overturn the piety of the former. Let the buyers examine, and judge to the best of their faith and knowledge, and remember, as they are blessed who believe though they saw not, so much more blessed are they who believe piously and candidly even against that which they do see.

The skin which was flayed off this blessed apostle,

D

in a sad condition, and something rotten: from Poitiers.

Another of them; probably from one of the aforesaid bodies, but wants the *fesses*, though better preserved by a great deal: Rome.

St. Matthias's head: *Romæ Petri ad Vincula*.

His rib, shoulder, arm, one foot, and a piece of another; all of them kept moist, and strongly scented: from Paris, Aquæ Sextiæ, and other places of equal credit.

Another skin of St. Bartholomew; in all human probability, flayed off one of the bodies aforesaid: from Pisa.

His head, and another member; but hard to say what it is, it is so much disfigured by time, and the zealous devotion of pious pilgrims and visitants: from Pisa also.

St. Matthew's blessed bones: Treviris. His left arm: from Casini.

His right arm: *Romæ ad Marcelli*. Another arm: *Romæ ad Nicolai*.—We have said enough on these duplicates already.

The complete body of St. Anne, the blessed Virgin's mother: *Aptæ oppido Provinciæ*.

Another: from *Maricæ Insulanæ*, Lyons. Her head: Treviris. Another.

Other heads: *Tureni apud Juliæensis*. A third: *Annabergæ oppido Thuringiæ*.—We have said above what is abundantly sufficient to ease the minds of truly pious, though scrupulous, Christians, concerning these vexatious difficulties. The faithful and sincerely religious person will ask no more hereupon;

and we speak not to schismatics, heretics, and unbelievers, as gangrened members cut off from the body of the holy church, to their eternal destruction.

St. Magdalen's body: *Vestali prope Altissiodorum.*

Another body of her: but, as this is not well vouched, having but twenty depositions, and those not fully confirmed by oral tradition, and the constant testimony of the church, and the devotion of her faithful sons, we candidly and ingenuously declare our not being perfectly satisfied in this particular relic; which yet we would not cast out, lest we should scandalize the devout Catholics who have so long venerated it: *apud san. Maximinum oppido Provinciæ.*

Her head, and the mark of the blow given her by our Lord on the cheek, when she would have touched him, as he said—*Noli me tangere*: the blow very plain still; the head out of order.

Great quantities of her hair, near twenty pounds: from many places.—N.B. Though this quantity is large, there is nothing therein to give the least offence to the faithful; for on all dead bodies, and much more on those of the saints, the hair, even after death, grows most exuberantly; by which means, probably, these quantities have been produced.

The holy spousal ring, with which the blessed Virgin was espoused to Joseph; for which the Clusians and Perusians waged such war here in Italy, as history mentions: from Perugia.

The bodies of the three kings, or magi,—Melchior, Jaspar, and Belthazar; all perfectly fresh

and fair, and good liking: from Colen, or Cologne.

Three other bodies of the same kings, fully as fair, and as well preserved, except the nose, the right eye, and a part of the left foot, of King Jaspar: from Milan, *ad Eustorgii*.—We shall be altogether silent on these six bodies, belonging (that is, universally agreed, by infallible tradition, to belong) to these three kings; and shall content ourselves with referring the pious reader, and especially if a purchaser, to the foregoing apologies. Blessed be the care of the Empress Helina, to whom we and the Christian church are indebted for these precious relics, by her sending them to Constantinople! and surely it is much better to have six bodies disputing for this honour than none at all.

The knife used at the circumcision of our Lord: from Compendium.

The stone on which St. Peter's cock crew, and the column which was cleft asunder from top to bottom on the day of the passion; and the stone on which Pilate's soldiers cast lots for Christ's garment: all from St. John de Lateran in this city.

St. Stephen's body: from St. Stephen's at Rome.

Several parcels of the bodies of the Innocents: from France, Germany, and Italy. *Testiculi eorum*: from Friburgh, in Brigaw.

St. Laurence's body, from his church in this city; together with a vessel full of his broiled flesh; and another full of his fat when broiling on the fire: from the same.

The gridiron on which he suffered martyrdom;

and the coals wherewith this blessed martyr was broiled to death for the faith: from St. Eustachius's, in this city.

Four bodies of St. Sebastian: one from St. Laurence's, in this city; another from Soissons; a third from a town near Narbonne, his native country; and the fourth from Pelignum, *apud Armoricos*.—It is not to be denied, these undistinguishable duplicates do return too frequently; but our former defences, and the confusion and too forward zeal of those darker times, must, and (if he be faithful and pious) will, content the reader and buyer. Let us only add, which is a point full of comfort, that the prayers of the church, and the devotion of her religious children, have so far consecrated the mistakes of their forefathers, that all must allow that each of these bodies have wrought most prodigious miracles, of which the proper certificates remain with each of them.

A head of the same glorified saint: at St. Peter's in this city.

Another head of his, belonging most certainly to one of the above carcasses: from Magdeburgh.

A third head of his, in like manner (as is to be believed) severed from another of the said bodies: procured from the Dominicans at Toulouse, who recovered it at the immense expense of a tedious law-suit.

Four of his arms; one from the Dominicans: Andegavi.

A second, from Toulouse, *ad Saturnini*.

A third, from the town Casedei, in Avernia.

And a fourth, from Monbrison.

Several of the arrows he was shot and cruelly martyred with: Lambesii, in Provincia.

More of them, from the Augustine friars; in Poitiers.

Several chests full of the eleven thousand virgins: from Colen, St. Dennis, the monastery of Marcian in Flanders, and many other places, where the bodies of those wonderful saints were dispersed.

The bones of Abraham, Isaac, and Jacob; very sound and well kept: *Rome, Maria super Mineram.*

One of Aaron's rods: *Paris, ad Sacri sacelli.*

Solomon's candlestick, from Prague. Some of the oil of the holy sepulchre's lamp, which, every Easter Sunday, blazes up of itself, before the eyes of the truly faithful: got from the altar of St. John.

The ring of St. Thomas-à-Becket, the blessed martyr, who rebelled against his prince, to serve the holy see and the cause of truth.

His rochet, sprinkled with his blood when murdered, so as never to be washed out.

His hair-shirt; the same which Geronus's Chronicon assures us, the blessed Virgin sewed herself for him, and then hid it under his bed: all from the monastery of St. Martin in Artois, with an authentic catalogue of sixty-seven miracles wrought by them.

St. Appolonia's head and arm, one jaw, and several of her teeth: from two or three different churches in this city.

Her mouth, part of her jaw, and one of her blessed teeth: from Volaterræ, in Etruria.

Several more of her teeth, and her lower jaw : from Bononia ; where they used to be solemnly venerated the 9th of February each year, by the Pope's legate, or vice-legate.

A part of her jaw, from Antwerp ; where frequent miracles were wrought by it.

A part of her tooth, from Mechlin ; and several whole ones, from Flanders.

A remarkable portion of her lower jaw, from Artois.

Four other teeth, a rib, another tooth, and her shoulder-blade : from Colen.

Another jaw, from the Carthusians ; a tooth, from St. Maurice's church ; and another lower jaw, from St. Alban's, all in the same city.

Another of her teeth, and some other blessed relics of hers : from the church of St. Roch in Lisbon, and from Placentia in Spain.

St. Anthony's beard, from Colen ; and a remarkable part of his head.

His tongue, blessed for ever : from Padua.—N. B. This is the same tongue which St. Bonaventure, thirty years after his death, found in his ashes, still fresh, and full of juice and blood ; which, before the magistrates, he reverently took up and kissed, saying, "O blessed tongue ! which always did bless God, and taught others to bless him ; now it appears of what merit thou wast : " and so delivered it to them to be laid up again with his holy ashes ; as the famous Mendozius tells us.

The hay found in the cratch where our Saviour was laid, called the holy hay : brought from Lorain.

Moses's horns, which he had coming down from Mount Sinai; and the tail of the ass our Saviour rode on: got from Genoa; and a pair of Joseph's breeches, very old, and much worn: from Aix.

The navel of Joseph: from St. Mary del Popalo, in this city.

The skin, or pannicle, that came out of the most holy body of the blessed Virgin with our Saviour, when he came into the world: from the church of St. Mary the Greater, in the same city.

The stone in which the same blessed Virgin used to wash our Saviour's linen: brought from Constantinople.

A tear which Christ shed over Lazarus, enclosed in a little crystal by an angel, who made a present of it to St. Mary Magdalen.

Another from the Benedictine's convent at Vendome, in France.—N.B. This is the very tear which the learned Père Mabillon wrote so admirable a treatise in defence of, to the honour of God and the holy church.

But, my Lord, I proposed to entertain you, and I am but tormenting you with such a recital of the superstitious dreams and inventions of these formal hypocrites; whose godliness is gain, and who, under the pretence and cloak of exterior sanctity, and high veneration for such holy trumpery, seek only wealth, ease, and profit, and make a god of their belly and their sacriligious gain.

I shall, therefore, leave the bulky remains of this amazing catalogue, till I know how your Lordship

relishes this which I send you ; and shall only mention to you, that, from the beginning to the end of it, on the strictest examination, that I do not recollect one relic the original of which, at least, has not been actually venerated, and almost worshipped, these several hundred years, by this blind and deluded people, except that one of the cheese and butter made of the Virgin's milk, which is said never to corrupt, and to have been brought from Mexico. Amongst all the rest, there are but a very few which I have not been at the pains to search for, and have really, with these eyes, seen in different authentic lists of relics, shewn at Rome and other places, and either mentioned by her own writers, or men of honour and truth, who assert they have seen them in their travels. So that I can aver, there are few or none inserted in this list which were not publicly known and exposed to the veneration of pious Catholics.

I have made bold to add a few notes to several² of them, that deserved remarks on such impostures and fables. For, alas ! if all these relics, and the infinite number of miracles wrought by them, were fairly to be examined and brought to the proof before equitable judges, as the temples in Greece and Asia, who set up asylums, were, by the Roman senate in Tiberius's time, how many of them would be obliged, either quietly to give up all their pretensions, or to maintain them by some silly odd tale or other, as most of the defenders of the temples were forced to do ; as Tacitus assures us in the third of his Annals, cap. 60, 61, 62.

But, if this were the case, this juggling church,

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which, like a true quack, makes use of infallibility and authority as a certain cure for every sore, has provided a sufficient remedy, though all her relics should be proved counterfeit; and that is, by determining that such superstitious relics may really work actual miracles, because the good intentions of those who piously have recourse to them procure them that blessing from God, as a reward for their devotion. She actually teaches this doctrine, my Lord, which solves all difficulties on this point; and, what is more, she is believed: her confidence in deceiving, and the credulity of her people in believing, answering like two tallies, and makes one often remember the famous axiom—*Homo est animal credulum et mendax*.

In the mean time, what a crowd of terrible reflections must this scene of things raise in every honest and ingenuous breast, to see this infallible church abusing the purity and excellence of genuine Christianity, and the common sense of mankind, with imposing on them such a heap of senseless fictions and silly baubles, not only for their belief, but even for their veneration and homage. With what indignation! with what resentment! with what honest scorn! must every considering Catholic Christian, that has not blindly given up his senses and reason (the only evidence to which our blessed Saviour appealed for the truth of his miracles), to her groundless and usurped authority, look on such horrid trifling both with our religion and understanding?

Can one bear, without grief and torment of heart, to see this church of Christ exceeding, in the foppery

and folly of such conduct, the greatest absurdities of the Heathen and Turkish superstition; and at the same time, by infinite insidious arts and horrible treasons, as well as furious persecutions and open wars, attempting daily against the authority of all Protestant princes, and the peace and prosperity of their subjects in this world, and giving up both of them in the next to eternal damnation, for daring to question her power, or to dissent from her opinions?

After saying this, can I add (without lamenting the blindness, the meanness, the dishonesty of mankind!) that Popish princes will probably, for political views and worldly motives, to keep their subjects in complete ignorance and degrading slavery, never fail to combine together in supporting her authority, though in their hearts they may despise or renounce it: and consequently they will, in all likelihood, by enlarging her power and joining in the scheme of her infinite policy, perpetuate their own unreasonable slavery, and her ridiculous empire, to the end of the world, and this wretched scene of wickedness, and folly, and falsehood, below!

I am, my Lord,

Your Lordship's, &c.

THE END.

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